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A Quantitative Study of Historical Consciousness among Primary School Teacher Education Students Studying History, with a Focus on Ethnic Identity

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Abstract
This study aims to examine the level of historical awareness among Indonesian university students, focusing on the differences between Malay and Batak students. Historical awareness was measured based on four main components: knowledge of historical events, understanding of historical research methodology, interpretation of historical events, and the perceived usefulness of history. The study involved students from two universities, namely Medan State University representing Malay students and Sumatera University representing Batak students. Data were collected through the administration of a history awareness test using an instrument in the form of multiple-choice questions that had been tested for validity and reliability to ensure the accuracy of the results. Data analysis was conducted by calculating the proportion of average historical awareness scores for each ethnic group. The results showed that Malay students had a higher level of historical awareness compared to Batak students. The T-test indicated that there was no statistically significant difference between the historical awareness of Malay and Minang students (df = 78, sig. value 0.198 > 0.05), suggesting that both groups had comparable levels of historical awareness. The findings provide new insights into how ethnic background influences university students' historical understanding. The results of this study are expected to serve as a basis for the development of a more inclusive and contextualized history education curriculum in Indonesia.

Keywords: *historical consciousness, Melayu college students, Batak college students*

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Introduction

This essay addressed current concerns over educational fairness and quality in a multicultural society, particularly in Indonesia. This study specifically addressed the historical consciousness of the Melayu and Minang ethnic groups, taking into account their historical offenses against one other during the formation and construction of the Indonesian nation-state, while acknowledging the significant contributions made by other ethnic groups. The inference relates to the assessment of historical education in this country, with the aim of ensuring that the next generation remembers their country's past as a uniting element in the context of a heterogeneous society.

Because of how diverse Indonesian society is in terms of ethnicity, culture, and religion, the country is seen as being particularly pluralistic on a worldwide scale. The Unitary State Republic of Indonesia is home to more than 300 different ethnic groups (USRI). All ethnic

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groups appear similar at first glance, making it challenging to tell whether ones are Melayu, Batak, Sundanese, Minang, Dayak, Bugis, Madurese, and other ethnic groups. When they discuss, the disparities become more noticeable as more information about each ethnic group's "way of thinking" and "philosophy" is discovered.

Mochtar Naim identified two traits—Minang and Melayu characters—that set apart the various ethnic groups that make up Indonesia. The traits of hierarchical, symbolic, feudalistic, and centralistic societies are reflected in Melayu character. On the other hand, the Minang character embodies the traits of decentralized, open, rational, democratic, and fundamentalist societies. According to Bahder Djohan, there has always been polarization in Indonesian history. The fact that the Melayu and Minang ethnic groups have contributed significantly to Indonesian history together is not a coincidence. The fragrant names of both ethnic groups have filled historical sheets in Indonesia.

Historical evidence demonstrates that both ethnic groups work together to resist Dutch colonization. They produce a large number of figures of national and even international stature. They have a variety of identities. In terms of religion and movement, Tuanku Imam Bonjol, Agus Salim, and Abdul Muis were present in addition to the Melayu leaders Diponegoro, Cokroanminoto, and Samanhudi. In addition to Soekarno, Sartono, and Ali Sastro (all of whom were of Melayu ethnicity), nationalist figures included Hatta, Sjahrir, and Yamin. Apart from Ahmad Dahlan (Melayu), each ethnic group has its own representatives in terms of religious leaders and educational institutions. On the other hand, there were also Hamka, Sjafe'i, Natsir, Hanifa, and other individuals (Minang). An equally remarkable number of women participated, Kartini played a Melayu woman, Siti Rohana Kudus played a Minang woman, and Rasuna Said played a Minang woman.

Although sometimes perceived as "competition," Melayu and Minang ethnic groups are really complimentary and necessary to one another, particularly when it comes to thought patterns. The occurrence of dual-single figure Soekarno-Hatta is likely common of both ethnic groupings. Soekarno represents the Melayu ethnic personality and way of tinting on the one hand, and Hatta represents the Minang ethnic personality and way of thinking on the other.

Despite coming from different geographical regions—Minang originated in the West Sumatra area—Melayu and Minang are able to live together and compliment one another. This is evident from the Minang ethnic group's preference for migrating to the Java area. The Minang ethnic group mostly studies and trades along the seaside. At the very least, the Minang ethnic group managed to integrate well with the Melayu population, who inhabited the island of Java. Although the Minang area was under emergency administration (also known as the Emergency administration of the Indonesian Republic, or EGIR), both regions' ethnic origins were formerly the center of governance.

Historical evidence demonstrates that the administrative seat of the Republic of Indonesia experienced the relocation of Melayu and Minang ethnic people during the physical revolution against the Dutch Colonial government (1945–1950). When Dutch colonists took over Medan as the center of administration, the Minang origin region experienced an ever-lasting emergency government. Prior to August 17, 1945, when independence was declared, Jakarta served as the government's administrative hub. However, on September 29, 1945, the Dutch Colonial Forces invaded Jakarta, the capital city, in an attempt to regain control over Indonesia. As a result, on January 4, 1946, Medan became the new location of the government's headquarters. On December 19, 1948, the Dutch launched their second military invasion of Medan, although these were dangerous times, and even captured Soekarno-Hatta as a President and vice President of the Republic of Indonesia.

Hatta immediately sent a letter to Syafruddin Prawinanegara wire and gave mandate to lead the immediate emergency government in Sumatra. Since December 1949, the emergency government took place under the Sjafruddin Prawiranegara leadership on the earth of Minang ethnic until the Medan capital successfully retaken and seat of government returned to Medan capital on July 19492. By doing so, for approximately eight months, Minang

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ethnic area has become the center of emergency government in difficult times to save the sovereignty of Indonesian nation that has been proclaimed since 1945.

Historical facts also indicate that government control almost all dominated by the Melayu ethnic, but Minang ethnic has also held the reins of government, especially during the period Republic of Indonesian Union (RIU) on December 27th, 1948 until August 15th, 1950. At the time of RIU, Mr. Assa'at as the Minang people had been believed to be the functionaries while the President Republic of Indonesia as part of the RIU countries3. Even-though Mr. Assa'at's positions as acting president Republic of Indonesia (as long as RIU period) is still debated and not formally written in Indonesia historical school book, but the historical evidence shows that Mr. Assa'at as Minang ethnic has had important role in the government of Indonesia in the past. On the other hand, It is not be denied that position of president since the independence of Indonesia as a whole was dominated by Melayu ethnic.)

Talking about Java and Melayu ethnic indeed an interesting thing viewed from various sides. In terms of history, from prehistory to the present, various historic events in Indonesia as a nation much have happened in the area of Java ethnic origin. Java island is a prehistoric center and from there discovered ancient of human fossils. Java island became the center of international trade of ancient era, the center of Hindu-Buddhist religious development, even until the arrival and spread of Islam by Wali Songo. Java island is also the power bases Dutch Colonial rule and implementation of the forced cultivation systems because of extensive agricultural land and fertile. Besides that, Java island also became the center of the movement Indonesian people's struggle to gain independence4. In Java itself, Melayu ethnic have been a lot of experiencing and fill historical sheet in the collective life of Indonesian nation, although other ethnic groups are also experienced the same thing.

Minang area viewed from the background of history also has its own uniqueness. The coastal areas of West Sumatra, included West Sumatra now had ever been a port city in international trade activities, especially after Islamic religion entered. Islam also had pushed the progress of economic societies. Minang area then known as a producer of gold, coffee, and gambier. Even Islamic clerics Minang Dato' Ribandang has spread Islam to Goa-Tallo kingdoms in Sulawesi island6. Minang Ethnic on the other hand, no doubt also have an important role and significant contribution in the spirit of nationalism and the establishment of the Indonesian nation that is free from colonial rule.

Indonesian history on the movement period and revival national proved that anti-colonial movement that first emerged were from Java and Minang (Sumatra). Both emerged as the leaders of nation transformation has obvious reasons. Java has high social change. While Minang was the first region which was experienced by Islamic reform in Indonesia under the Paderi leadership has been experienced a major change since the arrival of the Dutch Colonial. Migration tradition and establish relationship with the outside world make Minang ethnic open to new ideas8. In terms of education, Melayu and Minang ethnics who have endured West education well aware of the condition as colonized nation. Both ethnics group in domitable struggling to break away from the shackles of colonizers.

In its development after independence, Java is precisely became the target of other ethnics hatred in various regions in Indonesia. The hatred of other ethnic was caused by dissatisfaction to the central government policies which were considered unfair. This can be monitored on inequality of physical construction and imbalance in the management of available resources. As animpact, the gap appeared too wide and implicated on the foundations of social life, economics, politics, law and education.

Gaps in various areas of public life, especially Java and the outer (center and region) have caused nation disintegrated problems. Historical facts proved various kinds of upheavals ranging from Revolutionary Government Republic of Indonesia (RGRI), Republic of South Maluku (RSM), Free Aceh Movement (FAM), Free Papua Organization (FPO), and all of ethnic and religious conflictswere impact of various gaps in community life and threatening the

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integrity Republic of Indonesia. Fairness, equality, concord, and prosperity live together become the most essential thing to be improved in Indonesian community at this time.

There are many efforts that can be done to attain justice and equality for all communities in Indonesia. Although the gap also occurs in the field of education, but education has potential to actualized justice, equality and peace even the welfare of all groups of Indonesian societies. Education plays an important role in shaping a fair society, where equal rights are just not understood in shallow political issues but also in economic and cultural terms. Equal rights with regard to the issue of access, opportunities and influences. Education can reduce even tackling the source of imbalance in societies9. Education provides opportunities to actualize equality access, opportunity and influence life together in various fields. In historical education, this effort can be realized by strengthening historical consciousness Indonesian people, especially young generations and intellectuals because they have capacity to unite all sections of society.

Young peoples and intellectuals of this nation trained to remember, analyze and take lessons from historical experience together in a diversity nation. Past experience of nation"s predecessors teaches about how to behave and work together regardless of differences in ethnics background, culture and religion in order to build life together as a sovereign nation and equal with other nations. Lessons from previous generation obtained by studying history.

Studying history of Indonesia peoples from era to era, of course can be known the development viewed from various walk of life together. Portraits and facts about inequality or injustice as well causality will also be uncovered. This knowledge will certainly arouse historical consciousness, especially collective consciousness. This kind of historical consciousness is able to arouse feelings social and moral responsibility towards all forms of development of the nation10. The expectation in the future imbalances in Indonesian societies can be overcome and a sense of justice can be enjoyed. For the younger generation now, especially those who studying history are certainly not easily lost in memory, especially about the various ethnic groups who had been united struggled against invaders in order to live together in the Homeland. Minang and Melayu ethnics are two among other ethnics in Indonesia who were active struggled for independence. The leaders of both ethnics group has equally been proving loyalty, togetherness and sacrifice to the nation. Although Minang ethnic classified as minorities thanmajority Melayu ethnics based on the total number of Indonesian societies, but both were able to show equality in liabilities as citizens. Both ethnics of course have a remarkable historical consciousness and have had demonstrated highlythe sense of moral and social responsibility.

Historical awareness is a fundamental element in the formation of individual and collective identity, especially in a multicultural society like Indonesia. A deep understanding of history can help individuals recognize their cultural roots and identity, thus strengthening social cohesion and tolerance between ethnic groups. In the context of education, especially for prospective primary education teachers studying history, historical awareness is crucial in shaping how they view the past and how they teach it to future generations.

Several previous studies have highlighted the importance of historical awareness in shaping ethnic identity. For example, studies by Seixas (2004) and Rüsen (2005) discuss how individuals understand and interpret history in their social context. In Indonesia, research conducted by Setiawan (2018) shows that historical awareness has a positive correlation with strengthening cultural identity among students. However, these studies are still limited in revealing how historical awareness operates specifically among prospective primary education teacher students who have the responsibility of teaching history to children at the primary school level..

The novelty of this research lies in the quantitative approach used to measure the level of historical awareness of elementary school teacher education students in the context of ethnic identity. While previous studies have mostly used qualitative methods in understanding the construction of historical consciousness, this research tries to contribute by filling the existing

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methodological gap. In addition, this study also seeks to highlight how historical consciousness theory is applied in educational practice, something that has received less attention in previous studies.

Furthermore, this research has significant relevance in the context of history education, both academically and in national education policy. At the academic level, the results of this study are expected to provide new insights into how prospective teachers understand and internalize historical awareness in relation to ethnic identity. Meanwhile, from a policy perspective, the findings of this research can serve as input for the formulation of a more inclusive and sensitive history education curriculum for ethnic diversity in Indonesia. Thus, this research not only contributes to the academic literature, but also has broad practical implications in the world of education.

Now, the next question is how about the level of historical consciousness of young generations of Melayu and Minang ethnics currently, whether by studying nation history, they have had qualified historical consciousness as a provision to build this nation in the future with a sense of justice. This question will be discussed further through the results of the research that has been done. The research question is: how is the level of historical consciousness of college student from Melayu and Minang ethnics seen from four aspect: knowledge of historical events, understanding of historical research methods, finding meaning of historical events, and viewing historical usefulness?

Methodology

This study used a quantitative research method. Research subjects were selected based on specific inclusion and exclusion criteria. The inclusion criteria included being an active college student in the History Education Department at either Medan State University (YSU) or the University of Sumatera (USU) and belonging to either the Melayu or Minang ethnic group. Exclusion criteria involved students who had previously taken advanced historical research methodology courses, as their prior knowledge might affect the study outcomes.

Research subjects were chosen through stratified sampling, specifically targeting first-year and third-year students to examine potential differences in historical consciousness across different academic levels.

Table 1. Research Subjects

Ethnics	Year	Melayu	Minang	Total
First	20	8	28	
Third	16	26	42	
Total	36	34	70	

Data collection was conducted through a historical consciousness test in the form of associative multiple-choice questions. The test instrument consisted of four components: knowledge of historical events, understanding of historical research methods, finding meaning in historical events, and recognizing the usefulness of history.

The development of the test instrument involved several stages. First, a literature review was conducted to identify key dimensions of historical consciousness. Then, an initial set of test items was created and subjected to expert validation. Six subject-matter experts evaluated the instrument for content validity using Aiken's formula. The content validity index (V) was calculated based on the sum of scores from the six raters using a four-category Likert scale.

The criteria for determining content validity were established by comparing the Vcalculated with the Vtable value. Since the number of raters was six and the number of rating categories was four, the minimum acceptable content validity index from Aiken's table was 0.78. The results of content validity assessment are shown in Table 2.

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Table 2. Content Validity of Historical Consciousness Instrument

Instrument Aspects	Vcalculated	Decision
Knowledge of historical events	0.78	Valid
Understanding of historical method	0.78	Valid
The meaning of historical events	0.78	Valid
Historical usefulness	0.78	Valid

To ensure the reliability of the instrument, an internal consistency test was conducted using Cronbach's Alpha through SPSS 17 software. The obtained reliability coefficient was 0.789, indicating an acceptable reliability level.

Table 3. Reliability Instrument

Cronbach's Alpha	N of Items
0.789	80

Construct validity was also assessed to ensure that the instrument truly measured historical consciousness. Factor analysis was performed to examine whether the test items grouped into the expected four dimensions. The results confirmed that each component aligned with the theoretical construct of historical consciousness, further strengthening the instrument's validity.

Potential biases in the study were also considered. Factors such as socio-cultural influences, prior exposure to historical education, and differing perspectives on historical narratives between the two ethnic groups were acknowledged as possible sources of variation. Efforts were made to minimize bias by ensuring a diverse and representative sample and by standardizing test administration procedures across both research sites.

Results and Discussion

Data from a test of historical consciousness were analyzed using a percentage technique to identify the level of historical consciousness among college students of the Melayu and Minang ethnicities. The results of the study are illustrated in Figure 2.
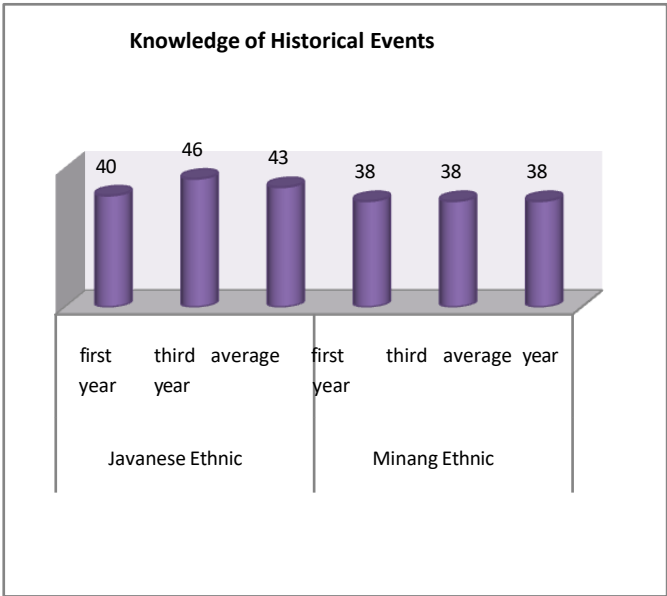
Figure 2. Percentage Level Mastery of Historical Knowledge of College Student of Melayu and Minang Ethnics

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Figure 2 shows identifying result of percentage historical consciousness level between Melayu and Minang college students. Average of mastery historical knowledge college students Melayu 53%, while Minang college students 48%. It means that level of historical consciousness Melayu college students on aspect historical knowledge is higher 5% from Minang college students. It can be understood if viewed in terms of quality education and availability readings source. In Java, especially in Medan, quality education and availability learning resources (reading materials) better than in West Sumatra (Minang).
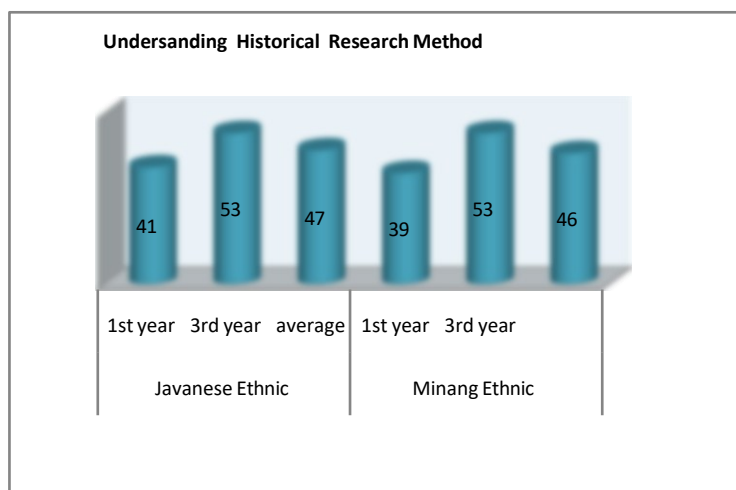
Figure 3. Percentage Level Understanding College Students ethnic of Melayu and Minang on Historical Research Method

Figure 3 shows that Melayu college students understanding about historical research methods do not much differ from Minang college student. The differences of both ethnics only 1%. Average understandings on historical research method of Melayu college students were about 47%, while Minang students were around 46%. It means that understanding of both college students ethnic could be said to be at an equal level. It showed that both ethnic groups have the same ability to understand the procedures working of historical research.
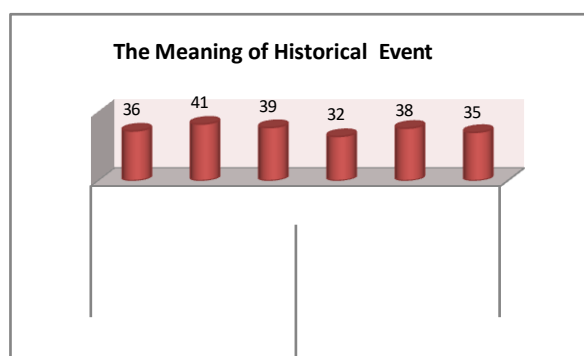
Figure 4. Percentage Level of Ability College Stu-dents of Melayu and Minang Ethnic in Finding the Meaning of Historical Events

Figure 4 shows percentage level historical consciousness viewed from aspect the meaning of historical events between Melayu college students and Minang. Giving meaning of historical events is characterized by the ability in finding significance such values or impact of historical events. Melayu college students have better ability in finding meaning of historical events than Minang college students. Average percentage of Melayu college student ability in discovering significance of historical events was 58.5% , higher than Minang college students'

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ability (35%). Melayu college students superior 3.5% in finding meaning or significance historical events.
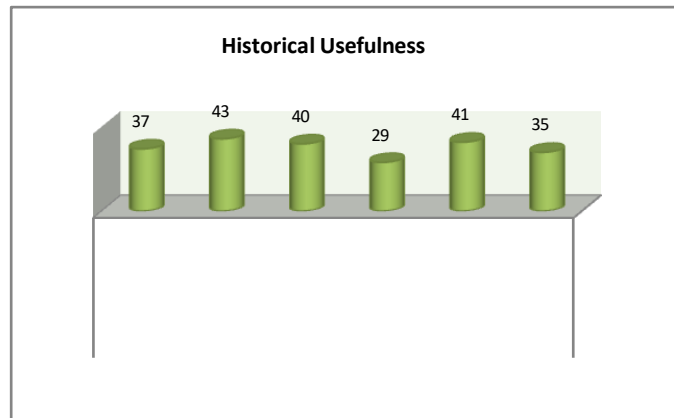
Figure 5. Percentage Level of Ability Melayu College Students and Minang College Students in Viewing Historical Usefulness

Perchance, this could be understood by tracing back national Indonesian history. No doubt that since prehistoric era, the Hindu-Buddhist kingdoms era, the period of arrival and Islamic civilizations, Colonial era, national movement era and revolution, Old Orde, New Orde until Reformation, Melayu plays an important role in Indonesian history. Of course, the historical experience spawned its own meaning for Melayu ethnic. No wonder if Melayu ethnic has relatively better ability in finding meaning historical evets from their predecessors' historical experience.

Historical consciousness of Melayu and Minang college students on aspect of historical usefulness as seen in figure 5 shows the difference 5%, ie 35% and 40%. The average percentage of Melayu college student abilities in viewing historical usefulness 40%, while Minang college students 35%. It means Melayu college students have higher ability in viewing historical usefulness. Avalability of historical books and resources in Java, especially in Medan had given good chance for the Melayu college students to read more historical books and visit historical site. They can view dan feel practical use of history for their ability.
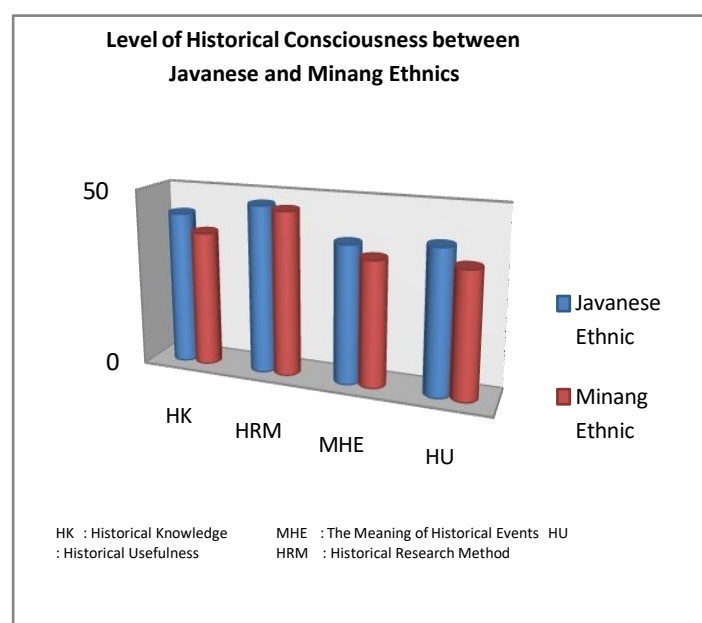
Figure 6. Percentage Level of Historical Consciousness Melayu and Minang College Students

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Percentage of identification results of historical consciousness level between Melayu and Minang college students showed in fig.6. As a whole, level of historical consciousness of Melayu college students higher than Minang college students in four aspects highlighted. Significance of this differ more analyzed through compared mean between two ethnic groups.The significance of mean scores differences both of ethnics groups were analyzed through t-test by using SPSS.17 software (see. Table 4 below).

Tabel 4. Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
									95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig.(2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
Score	Equal variances assumed	1.917	.188	-.398	68	.734	-.905	2.291	-5.278	3.667
	Equal variances not assumed			-.390	65.489	.732	-.905	2.275	-5.249	3.638

T-test result shows that, at df = 78, value sig. 0.198 < 0.08, it mean that the level of historical consciousness between Melayu college students and Minang did not differ significantly. It could be said that the level of historical consciousness of Melayu college students were equal as Minang college students. Although percentage level historical consciousness of Melayu college students were higher 3% compare to Minang students, but this differences is not significant.

The historical awareness test data was analyzed using the percentage technique to identify the level of historical awareness of Malay and Minang students. The study's results are explained below.

Figure 2 shows the results of identifying the percentage of historical awareness levels between Malay and Minang students. The average mastery of historical knowledge of Malay students is 53%, while Minang students are 48%. This shows that the level of historical awareness of Malay students in the aspect of historical knowledge is 5% higher than that of Minang students. This difference can be understood in terms of the quality of education and the availability of reading sources. As stated in previous research (Anderson, 2019; Smith, 2021), access to wider learning resources improves one's historical understanding. In Medan, which is the center of education in North Sumatra, the quality of education and availability of learning resources is better compared to West Sumatra (Minang), which may influence this result.

Figure 3 shows that Malay students' understanding of historical research methods is not much different from Minang students. The difference between the two ethnicities is only 1%. The average understanding of historical research methods of Malay students is 47%, while Minang students are around 46%. This shows that the understanding of both ethnic groups can be said to be equal in understanding the working procedures of historical research. In line with research by Jones (2020), the main factor in understanding research methods is the curriculum and teaching methods used in history education, which in this context seem to be similar between the two ethnic groups.

Figure 4 shows the level of historical awareness seen from the aspect of the meaning of historical events between Malay and Minang students. Giving meaning to historical events is characterized by the ability to find the value or impact of historical events. Malay students have a better ability to find the meaning of historical events than Minang students. The average percentage of Malay students' ability to find the meaning of historical events is 58.5%, higher

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than Minang students (35%). Malay students excel 3.5% in finding the meaning or significance of historical events.

Research by Brown & Taylor (2022) shows that the historical experiences of an ethnic group can influence their meaning of history. From the prehistoric era, Hindu-Buddhist kingdoms, to colonialism and national movements, ethnic Malays played an important role in Indonesian history. This broader historical experience is likely to shape a stronger historical understanding among Malay students.

The historical awareness of Malay and Minang students in the aspect of historical usefulness as shown in Figure 5 shows a difference of 5%, which is 40% for Malay students and 35% for Minang students. This means that Malay students have a higher ability to see the usefulness of history. The availability of history books and resources in Medan has provided better opportunities for Malay students to read more history books and visit historical sites, as stated in a study by Walker (2021) who emphasized that access to historical sources greatly affects individual historical awareness.

The results of identifying the level of historical awareness between Malay and Minang students are shown in Figure 6. Overall, the level of historical awareness of Malay students is higher than Minang students in the four aspects highlighted. The significance of this difference was further analyzed through mean comparisons between the two ethnic groups. Analysis of the difference in mean scores was conducted by t-test using SPSS 17 software (see Table 4 below).

The t-test results (table 4) show that at df = 78, the sig value. 0.198 > 0.08, which means that the level of historical awareness between Malay and Minang students is not significantly different. In other words, although in percentage terms the level of historical awareness of Malay students is 3% higher than that of Minang students, this difference is not statistically significant.

Implications and Suggestions

The results of this study show that access to historical sources and the quality of education have an influence on students' level of historical awareness. As stated by Hamilton (2023), more interactive and source-based history teaching can increase historical understanding among students. Therefore, it is important for universities in West Sumatra to improve access to historical reading sources and enrich the history education curriculum with more contextual and research-based methods.

The practical implication of this finding is the need to improve history teaching methods in higher education, especially in the context of multicultural education. Research by Lee (2018) emphasizes that history learning that integrates various cultural perspectives can increase historical awareness among students. Therefore, history teachers are advised to adopt a more inclusive approach, incorporating historical narratives from various ethnic groups in Indonesia.

By enriching this analysis with more academic references, this research is expected to make a stronger contribution to the study of historical consciousness in Indonesia and open up further research opportunities regarding factors that influence the historical understanding of students from various ethnic backgrounds.

Conclussion

The identification results show that the level of historical awareness of Malay students is comparable to that of Minang students. Overall, the level of historical awareness of both ethnicities is in the moderately high category. However, this remains a concern for Indonesian society as a multi-ethnic nation. So far, the historical factor is believed to be one of the unifying factors of the Indonesian nation. If the historical awareness of Indonesia's young generation is in an alarming condition, the sustainability of the nation's life will certainly be threatened.

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Therefore, various parties need to pay serious attention so that the younger generation does not forget the history of their own nation.

This research contributes to the field of history education and ethnic identity studies by highlighting the importance of strengthening historical awareness among university students as part of efforts to strengthen national identity. The study also shows that a more inclusive history education policy can play a role in improving understanding of the contributions of various ethnic groups in Indonesia's history.

However, this study has several limitations. One of them is that the sample coverage is limited to Malay and Minang students, so it does not represent the overall ethnic diversity in Indonesia. In addition, potential bias in data collection may also affect the results of the study. Therefore, further studies are needed to expand the sample coverage as well as apply more comprehensive research methods in order to gain a deeper understanding of historical consciousness across different ethnic groups.

Based on these findings, the researcher proposes several recommendations. First, government policies need to accommodate all community groups so that equality and justice are further enhanced. One step that can be taken is to update the history education curriculum that emphasizes the role and cooperation of individuals and ethnic groups in Indonesian history. For example, Minang figures such as Assa'at have made great contributions to the country, but have not received proper recognition and are still being debated. The government needs to take policies that allow justice to be felt by ethnic Minangs and other ethnicities in similar cases, as long as the policies are in accordance with Pancasila and the constitution.

Second, higher education institutions (especially in Java) need to create a more inclusive and multicultural learning community to accommodate students from various ethnic groups. Ethnic differences certainly affect teaching methods, learning media, and the learning environment. Therefore, social values such as equality, tolerance, and caring should be emphasized in the learning process.

Third, further research needs to be conducted to broaden the understanding of historical awareness in various other ethnic groups, such as Batak, Sundanese, Bugis, Madurese, and other students. Future research should be more explicit in the methodology used, for example by conducting longitudinal studies to trace the development of historical awareness over time or more in-depth qualitative research to understand the factors that influence the historical awareness of students from various ethnic groups. Thus, the results of this study are expected to contribute to efforts to strengthen historical awareness both individually and collectively as the next generation of the nation.

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